

ters—that many have been called and chosen, and that many were elected and selected to fulfill certain offices. It was so revealed to Abraham. He was told that there were a great many spirits, many of whom were noble, who were destined to hold particular positions among the children of men, and it was said to him, "And thou Abraham wast one of these."

Now, there are events to transpire in this day as there have been in other days; and we, the Elders of Israel of the Church of the living God, have to build up the Church of God, the Zion of God, and the Kingdom of God, and the Church has to be purified according to the law, order, rule and dominion which God has appointed. It is not for us—as the brethren have expressed it—to receive certain portions of light and intelligence, and with regard to other portions follow the desires of our own hearts, thus laying aside God, His rule, His dominion and His authority. "Having begun in the spirit," as Paul said, "are ye now made perfect by the flesh?" No, that is the wrong way about; but on the contrary we ought to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, to charity godliness, that we may be full of the light and life, and of the spirit and power of God, and approach more closely to the law of God, and be governed thereby.

Why are we gathered here to the land of Zion? This is called the land of Zion. We are called the people of Zion. What does Zion mean? The pure in heart. Why are we gathered here? One of the Prophets in talking about it, says: "I will take you one of a city, and two of a family, and I will bring you to Zion." What then? "I will

give them Pastors according to mine own heart, which shall feed you with knowledge and understanding." That is what we are here for. That we may be fed with knowledge and understanding, that we may learn the law of the Gospel, the law of the Zion of God, the laws of the Kingdom of God, and that we may be instructed in all things tending to promote the welfare, exaltation and happiness of ourselves, our wives, our children, the people with whom we are associated, and the world in which we live and act; and that we may operate for the benefit of those who have lived, and stand as "saviors upon Mount Zion."

In all this, as has been said, there is an order. We are all dependent the one upon the other. The head cannot say to the foot I have no need of thee, nor the foot to the head I have no need of thee, nor the hand, the arm, the leg to the body, I have no need of thee. We are formed into a compact body according to the law of God in the organization of His Church, and it is for us to magnify the callings unto which we are called, and unless we all of us are placed under the guidance and direction of the Almighty, we cannot do so—that is, those who do not yield themselves subject to the law of God, cannot do that thing. But those who yield themselves subject to the law of God, can do it and do it quite easily, for Jesus says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Now, if we yield obedience to God and to the spirits that dwell within us, then will our light become like that of the just that shineth brighter and brighter unto the perfect day; but if we do not yield an obedience to the law and